

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

[ESTABLISHED 1840].

"And this gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come."—MATT. 24: 14.

No. 46, Vol. LXV.

Thursday, November 12, 1903.

Price One Penny.

THE GENERAL CONFERENCE.

VARIOUS SECTS IMITATING MORMONISM. NEW AND ABSURD
EXPLANATIONS ATTEMPTED BY THE WORLD.

(Continued from page 709).

ELDER RUDGER CLAWSON,

of the Council of the Twelve Apostles, was the next speaker. He quoted the closing words of section 107 of the Doctrine and Covenants, and other passages which go to show that idleness is a positive sin. Those who are slothful shall not be found worthy to stand.

He spoke of the general authorities of the Church; the First Presidency had important responsibilities resting upon them. There are fifty-one stakes and fourteen missions to preside over, many leaders of the stakes and wards to see, and large enterprises of a temporal character to oversee, besides going from one part of the Church to another. They are therefore extremely busy. It is impossible to estimate the far-reaching influence they exert in this community. Similarly he spoke of the labors of the Twelve Apostles. In addition to holding regular meetings, they go from one part of the country to another, irrespective of time or distance. Thus not a president or Bishop in the Church but is under the eye of the general authorities. There is perfect union and love among these quorums of the Priesthood. The first seven presidents of Seventy, too, sustain a great responsibility in presiding over many thousands of men who must be advised and sustained in a multiplicity of duties. So with the presiding Bishopric who have the duty of overseeing the temporal

affairs of the Church. Some people imagine that these officers have a delightful time. So they do, Elder Clawson explained, if they enjoy the spirit of their calling. There are, however, a great many things that, under other conditions, would make their duties not only difficult but often unpleasant. He admonished all the officers of the Church to seek the spirit of their callings.

ELDER REED SMOOT,

of the Council of the Twelve, was the concluding speaker. He expressed himself as thankful that the Christian sects are gradually adopting some of the principles that have been advocated by the Saints for so many years. He spoke particularly of the principle of gathering, which some sects are putting into their creeds, but chiefly as a business transaction; and he wondered to what degree these sects would have succeeded under the conditions in which the Saints have put this principle into practice. He was thankful that the sentiment for more religious training in the schools was growing in our nation. These things indicated a movement of the people toward the light, and it mattered little whether the proper credit were given to the Lord for revealing these truths to the Saints.

The speaker read a passage from the eleventh chapter of Deuteronomy and another from a section of the Doctrine and Covenants to show that the teachings of the authorities of the Church to-day are the same as have always been taught by the servants of God. He admonished the Saints to daily read a chapter of the Bible, Book of Mormon, or the other standard Church works before their families. He felt anxious that we should impress the world with the fact that we love the Savior.

He spoke of the influence of education, not only of the Church schools, but also of the district schools. He advised the Saints to send their children to the district schools, and not take them out at the sixth or seventh grade. He hoped that the Saints would see that their children are properly educated. He bore his testimony to the truth.

The choir then sang, "We thank Thee, O God, for a Prophet," and benediction was pronounced by Elder David H. Cannon.

THIRD DAY.

Tuesday, October 6th, 10 a.m. The choir and congregation sang the hymn, "Redeemer of Israel." The opening prayer was offered by Elder Joseph W. McMurrin. Singing by the choir and congregation, "O ye mountains high."

PRESIDENT JOHN R. WINDER

was the first speaker of this session of the conference. He declared himself to be in full harmony with what President Smith said in his opening address. One thing mentioned in this address he wished to speak upon, namely, debt. He traced the easy steps by which many people get into debt. He thought that the young men especially should not go into that condition by building houses beyond their means; for their circumstances may change and finally they may lose their homes. If a man cannot pay for one hundred and fifty acres of land, let him buy only forty acres. So the person who earns a monthly salary of \$100 and lives on \$90 is on the safe side; but if he spends

\$10 or \$20 more than he earns, his situation is dangerous. He said that he was in entire unity with the other two members of the First Presidency. He asked God's blessings on the conference.

ELDER WILLIS E. ROBISON,

president of the Wayne stake, reported the condition of his district. Having a variety of climate in this stake, the people were able to produce a variety of products. He said that not more than a dozen homes were mortgaged; the people are the untrameled owners of their homes. The wards are, with one exception, fully organized. The officers are active, and the people generally are feeling more devoted than they have been in the past. Only one saloon had been established there, and its lonesome appearance indicated an early demise. Perfect harmony prevailed among the officers of the stake. He concluded by bearing his testimony to the truth of the Gospel.

ELDER HYRUM M. SMITH,

of the Council of the Twelve, was the next speaker. He expressed his gratitude for the rich outpouring of the Holy Spirit at the conference, and for the progress that has characterized the work of the Lord. In the fact that the sects are incorporating in their creeds many of the principles revealed to the Prophet Joseph, the speaker saw a fulfillment of the predictions of the ancient men of God. The Saints, in looking upon the gradual adoption of the principles which they have so long taught, do not make it a subject for boasting, or of ridicule at the expense of these vulnerable sects. The skeptics will be too eager to take this matter up. He related the great vision of Nephi to show how it has come to pass that blindness has smitten the Gentile nations; so many "plain and precious things" had been taken from the Bible. But this very fact points clearly to the necessity there was of a restoration of the Gospel. He believed that the people generally were not in this condition of apostasy merely because they wished it so; it is rather due to the fact that for so many centuries they have been led by those who themselves were blind. The world has taken upon itself a fearful responsibility in declaring against any other revelations than those contained in the Bible. It is perfectly consistent for any nation to whom the Lord might speak, to write what He says to them; and what such a people might thus write would be as much Scripture as that which is found in the Bible. The Saints should be thankful to the Lord for what He has done for them. He prayed that the Spirit of God might be poured out more abundantly on the Saints and the world.

Elder Thomas Ashworth sang an anthem, of which Sister Mary Kelly is the author. The music is the composition of Brother Joseph J. Daynes.

ELDER BRIGHAM H. ROBERTS,

of the First Council of Seventy, next addressed the conference. He testified that there had been a rich outpouring of the Spirit on the conference, and no doubt the Saints might bear a similar testimony. He expressed the feeling that were it not for the grace and mercy of the Lord, it would be beyond human power to approach His presence.

There had been in his soul during this conference some beautiful thoughts suggested by the singing of that beautiful hymn, "The morning breaks, the shadows flee," composed by the late Parley P. Pratt, and sung by his two

grandsons. He believed that the history of the world would support the first stanza of that inspired hymn; for during no previous time has there been so much progress in science, in religion, and in morals. And it is but natural to suppose that those outside the Church should partake of the influence of the central sun disclosed by the great restoration. Even the dogs are permitted to eat the crumbs that fall from the master's table. He believed that, notwithstanding the various sects who are incorporating "Mormon" doctrine into their creeds do not give credit to the proper source, yet there will come a time when these doctrines will be traced to their origin.

The speaker went on to speak of the publications on "Mormonism" from an outside source. During the past five years there had been a larger number of works on this subject. Some of these were said to be philosophical and some historical. A noticeable feature of these works is the fact that there is a shifting of their point of view. He said that as soon as he saw his enemy diverting his eye, that he was gaining power over that enemy. And so when the opponents of the Church were shifting their position he knew that the work of God was rising above its enemies.

He spoke particularly of a recent attempt to treat "Mormonism" from a philosophical point of view, originating from the Yale university. The theory expounded by this treatise is epileptic fits in the Prophet Joseph with hypnotic power over others. Similar hypotheses concerning Christ had been overthrown successfully. No permanent institution influencing many people had ever originated in hallucinations. One word answers this objection: The institution that the Prophet had originated is complete refutation of such a theory. Great as the Prophet was, yet the work which he did rises overwhelmingly above him. This, if it could be summarized properly, would be a witness of itself to the world.

The mission of the Church is two-fold; first, to proclaim the truth; and secondly, to perfect those who receive the truth. As to the first purpose, there was a quorum of twelve special witnesses chosen by three special witnesses. There seems to be in this the utmost propriety. But the labors of these twelve are so great that others have been called. Yet one or more of these special witnesses have opened all the missions of the earth in these days. There are many quorums of Seventy, and the numbers of these may increase in proportion to the growth of the work. He traced further the work of these missionaries, and then asked if such a means of proclaiming the Gospel could spring out of an epileptic fit.

The greatness of the "Mormon" organization is equally potent when we consider the other purpose of the Church. There is the home ministry, with many auxiliary associations and aids to the government of the people. In view of this excellent institution which is commonly termed "Mormonism," it is perfectly clear what Paul the Apostle meant by comparing the Church to a perfect body of a man. The speaker said that sometimes these two means crossed and aided each other. But there is no more inappropriateness in this than there is in the aid which one hand gives to the other. Over both branches, however, there are three men who preside, so that there can occur no conflict. Compared with this marvelous system of government, how puerile and insignificant are the ideas of men.

How contemptible and childish is the theory that traces this grand conception to an epileptic fit in an obscure country youth. Let the imitators of "Mormonism" go on, exclaimed the speaker. Let them have the principles of tithing and gathering; let them have apostles; but they never can have the Spirit that has brought forth this mighty work, unless they come to the Lord.

PRESIDENT SMITH

said that it was a most wonderful revelation to the Saints to learn that the Prophet Joseph Smith was an epileptic. Those who knew the Prophet can testify that nothing of this nature ever characterized him. President Smith declared that the theory which so accounted for "Mormonism" was the product of vain philosophy.

The choir and congregation sang the hymn which begins, "Guide us, O Thou great Jehovah." Benediction was pronounced by Elder Joseph M. Tanner.

[TO BE CONTINUED].

THE SACRED TENTH: OR, STUDIES IN ANCIENT TITHE-GIVING.

BY THE REVEREND HENRY LANSDELL, D.D.

X. JACOB'S VOW.

WHEN Jacob at the outset of a long and dangerous journey is said to have vowed a vow, he did only what we have already seen was common among the Semites, the Greeks, and Romans; and indeed is practised to this day.

When in Bokhara, twenty years ago, I remember my Mohammedan interpreter telling me that before crossing the Trans-Caspian desert, he vowed that if God would bring him safely to Khiva, he would distribute bread to the prisoners in Bokhara. This vow he redeemed, and so was able to give me certain information I required about the structure of the prison.

Jacob vowed thus: "If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone which I have set up for a pillar, shall be God's house: and of all that Thou shalt give me I will surely give the tenth unto Thee."

Now it will be remembered that Abram lived till the boyhood of Jacob: that Jacob was brought up in the faith of his grandfather: and that at Bethel God confirmed all the promises made to Abraham, upon Jacob and his posterity. What then could be more natural than that Jacob should avow himself ready to practise Abraham's religious observances? He promises to take the God of Abraham for his own God, to dedicate a certain place to His worship as did Abraham: and also to follow his grandfather's practice in dedicating to God a tenth of all he should receive. But there are manifested certain points in Jacob's tithe-giving which we could not have certainly inferred, but spoken of only as probable, in Abram's offering of a tenth.

For first, Jacob's vow was manifestly to be continued throughout his lifetime, and was not framed for the occasion on the journey only. An objector

might say, that had not Jacob vowed to give a tenth, he would not have been obliged so to do. But will any man argue thus in relation to the first clause of his promise, and say that if Jacob had not vowed to take Abram's God for his God, it would not have been his duty to do so? Yet the condition is the same as that upon which he vows to give tithes: and if one were a necessary duty independently of the vow, so it would seem that Jacob looked upon the tithe as a duty also.

The second feature in Jacob's tenth differing from that of his grandfather is, that no part of Jacob's tithe is mentioned as given for the use of a priesthood. We read no more of Melchisedek or of his successor; but, all the same, God's claim is not remitted or abated, and Jacob's tithe-giving is presented to us in its simple, original light, as an act of homage to God. It was the offering to God a well defined proportion of all which Jacob received, thereby recognising that God had given the whole.

We have not discovered, however, from the example, either of Abram or Jacob, when, and where, the practice of tithe-giving began, or who first promulgated the law for its observance. We have seen from secular literature that the practice was usually, or at all events frequently, connected with the payment of first-fruits; with a priesthood; and with the presenting of sacrifice. And with all this the book of Genesis is quite in harmony.

We find therein four other persons who made offerings of material things to God, namely Cain and Abel, Noah and Isaac. In the case of Cain and Abel we have a farmer and a grazier each bringing the first-fruits of his increase, not so much as a propitiatory sacrifice (for we are not told that they had sinned) but rather as a present or thankoffering to God in token of His Lordship over them; and which according to the usually received chronology synchronises quite well with what we have read was done from the earliest times in Egypt; and which became an almost universally accepted idea in the ancient world, whether pagan or otherwise, that it was not lawful to eat of the new fruit until God's portion had been divided off from the rest.

No altar is mentioned in connection with the first-fruits of Cain and Abel, but Noah's sacrifice (with which God was pleased) was accompanied with an altar, fire, and a distinction between clean and unclean animals; whilst Abram's sacrifice is given more particularly as a heifer, a she goat, a ram, a turtle dove and a young pigeon.

How then do these facts from Genesis bear upon what has been alluded to as the scientific aspect of the question?

The prevalence of tithe-giving amongst ancient nations, quite apart, so far as we see, from the Bible, has if possible to be accounted for.

If it was originally left to every man to give for religious purposes according to his own inclination, then how should so many peoples have hit upon a tenth for God's portion, rather than a fifth, or a fifteenth or any other? Does not the universality of this proportion point to a time when the ancestors of those nations lived together, and so derived the custom from a common source?

No profane author, and no account or tradition known to us in any country, professes to give that origin, nor does the book of Genesis do so in express terms. Can we then frame any hypothesis that would account for the facts before us?

Most men, presumably, will allow that sacrifice was not a human invention, but rather a divine institution appointed by God. And if God also appointed that some things were acceptable to Him as "clean," and others not so, is it reasonable to suppose that He would have omitted directions concerning quantity, or failed to state also the proportion in which such things should be offered?

If then, we may venture the hypothesis, that God from the beginning taught Adam, that it was the duty of man to offer a portion of his increase to his Maker, and that that portion was to be a tenth, then we shall see that the facts recorded in Genesis not only do not contradict such a supposition but corroborate and strengthen it.

And so sacrifice and tithe-giving may be presumed to have continued all along the centuries to the days of Noah. Then when his descendants built cities in Babylonia and afterwards became scattered, they would naturally take with them, among other primeval customs and traditions, the offering of sacrifice, and tithe-giving. And thus would be accounted for, only a few centuries later, the existence of these customs as recorded in the cuneiform literature on the tablets we now have from the Euphrates valley, as well as the information we have about tithe-giving in the literatures of Egypt, Greece and Rome.

It is not pretended that this hypothesis *must* be true, or that no other can be advanced; but meanwhile I am among those who think that it meets the facts of the case, yet holding themselves ready to examine a better theory when forthcoming.

How far the practice afterwards became modified among pagan nations, it is not my purpose to enquire generally, but rather to follow up tithe-giving as brought out of Babylonia by Abram; as observed by his grandson Jacob; and afterwards adopted under a written law amongst Jacob's descendants, the children of Israel.

NEWS OF THE GREAT WEST.

(Condensed from our Utah Exchanges).

GREEN FLAKE, a negro who came with the pioneers to Utah in 1847, died at Idaho Falls, October 20, 1903. The deceased was 76 years old, and he bore to the end a firm testimony that Joseph Smith was a true Prophet.

A FIRE in the Eureka Hill and Bullion Beck mines at Eureka, which greatly hindered work for three weeks, was located and extinguished, October 29th. Several hundred men, were temporarily shut out from work during the continuance of the fire.

FOUNDER'S day was celebrated at the Brigham Young University at Provo on October 23rd, and the change of name of Academy to that of University was formally announced. Eight hundred students marched on the streets, and then listened to a well rendered program and addresses from President Joseph F. Smith and others.

MRS. MARY H. ANDERSON, the wife of County Commissioner James H. Anderson, of Salt Lake, died at her home October 23, 1903, of stomach trouble. Mrs. Anderson, who was beloved by a large circle of friends, died as she had lived a faithful Latter-day Saint. She was born at Abergavenny, Monmouthshire, February 5, 1861, was baptized into the Church in 1870 and emigrated to Utah eight years later.

THE LATTER-DAY SAINTS' MILLENNIAL STAR.

THURSDAY, NOVEMBER 12, 1903.

EDITORIAL.

THE BOUNDARIES OF THE BRITISH CONFERENCES.

THERE has been in the past some confusion regarding the boundary lines of the conferences of the British mission. The matter has therefore been considered carefully, and as much as possible the conferences have been made to correspond with counties, the boundaries of which are well known. In many cases a conference will embrace a number of shires. In the Midlands, however, the county lines cannot always be observed, as the conferences are established independent of them, and it must be decided arbitrarily what the boundaries are.

Naturally the Scottish and Irish conferences are well defined, as they correspond to these divisions of the nation. To the former, it should be remembered, belong the Hebrides, Orkney and Shetland Islands.

Beginning in the south of England, the Bristol conference embraces Gloucester, Somerset, Wilts, Dorset, Devon, Cornwall and the Channel Islands.

London embraces Kent, Sussex, Surrey, Hants, Berks, Oxford, Buckingham, Bedford, Hertford, Essex and Middlesex. The Isle of Wight of course belongs to the London conference.

Norwich contains Suffolk, Norfolk, Cambridge and Huntingdon.

Birmingham includes Hereford, Worcester, Warwick, Northampton, Stafford, and Shropshire,

The Welsh conference embraces the whole of Wales and also Monmouth.

Nottingham includes Derby, Leicester, Nottingham, Rutland and the part of Lincoln lying south of a straight line drawn from the south side of Gainsborough to the south side of Mablethorpe.

The Grimsby conference includes the part of Lincoln lying north of the line just described and contains therefore Gainsborough, Louth and Mablethorpe. Grimsby also includes East Riding of Yorkshire and the little corner of West Riding lying on the east side of the River Ouse and containing the city of York.

The Sheffield conference is made up of the southeastern part of West Riding, Yorkshire. It is separated from the rest by a line running straight from the junction point of Derby, Chester and York northeastward to the west side of Wakefield and on to the Calder river, then following the Calder river until it joins the Aire, and following the Aire until it flows into the Ouse.

The Leeds conference includes the remainder of West Riding and the whole

of North Riding, except a small part lying north of a straight line drawn from the south side of Yarm to the south side of Whitby.

The part above the line just described, together with Durham, Northumberland and Cumberland, belongs to the Newcastle conference.

Manchester includes Chester and that part of Lancaster that lies within straight lines drawn from the east side of Warrington to the south side of Darwen, and from that point to the south side of Bacup and on to the boundary of the county.

The Liverpool conference has the remainder of Lancaster, including Warrington, Darwen and Bacup, together with Westmorland and the Isle of Man.

These boundary lines may in some respects be new, but the conference presidents are requested to observe them. If any changes in the membership records are necessary, they can be accomplished by communication between the presidents of the contiguous conferences. Each conference should possess a map on which its boundaries are distinctly marked, and its division into branches should also be made plain.

FRANCIS M. LYMAN.

THE address of the Sheffield conference has been changed to 79 Junction Road, Encliffe, Sheffield.

A DISTRICT meeting will be held in Deseret Hall, Southampton, Sunday, November 15th, 1903. President Henry H. Blood is expected to be present together with Elders John H. Barlow, Jr., and John Gilchrist, all the Saints are invited and it is hoped they will bring their friends.

A DISTRICT meeting will be held in the Leigh Friendly Co-operative Hall, over offices, Ellesmere Street, Leigh branch, Manchester conference, on Sunday, November 22, 1903. Meetings will commence at 2:30 and 6:30 p.m. The regular Sunday school will be held at 10:30 a.m. The public is invited.

ELDER WILLIAM HOWELLS who was lately released from the Newcastle conference on account of the serious illness of his wife writes from his home in Pocatello, Idaho, that he has good hopes of his wife's recovery, though at the time of writing she was not yet able to be up. Elder Howells reached his home after a safe journey.

ON Sunday, November 8th, hall meetings were commenced in Mexboro, Sheffield conference, under the direction of President Franklin H. Wyatt. About twenty-five people were in attendance, twelve of whom were investigators. Elders Walter Parry and Joseph W. Lee, who labor in Mexboro, report prospects encouraging.

PRESIDENT JOHN A. HENDRICKSON writes from Christiania that the newspapers of the Norwegian capital have been giving "Mormonism" much unfavorable notice through a falsehood that was copied from a New York paper. He says, "I visited the editors and made friends of them, and proved the folly of the statement; and they gave us some nice little articles correcting

the matter. Now all is peace. By request I wrote an article for the leading paper entitled, 'Utah and its people.' We are glad that the Norwegian papers show such a liberal spirit.

RELEASES.—Elder Alexander S. Coleman of the Scottish conference has been honorably released to return home; Elder John Henry Horsley of the Sheffield conference has been honorably released to return home on account of his own illness, and also because of sickness and death in his family; Elder Henry F. Baker of the Bristol conference has been honorably released to return home on account of sickness; the three Elders are to sail from Liverpool per s.s. *Romanic*, November 19th, 1903.

TRANSFER.—Elder George W. Spokes of the Birmingham is transferred to the Nottingham conference.

THE Liverpool conference will be held in the Co-operative Hall, Cumberland Street, off Bankhouse Road, Nelson, on Sunday, November 22, 1903, services commencing at 10:30 a.m., 2 and 5:30 p.m. All are cordially invited.

BREVITIES.

HOLDING AN INCANDESCENT LIGHT.

A STRIKING electrical experiment was made at the University of Michigan recently, when before an audience in a dark room a current was passed through a wire in the hand of one student into an incandescent lamp held by a wire in the other hand and on through the arms of a second student who also held a wire in each hand. The bodies of the young men thereby became part of the circuit of a current strong enough to light the incandescent. The powerful current, the professor explained, was made harmless by a transformer which raised it from 5,000 to 500,000 volts, the number of alternations per second being 800,000.

A SUBSTANCE TO INCREASE GROWTH.

It may not be long before a person who is not growing fast enough to suit himself can buy some "lecithin," and by taking it in proper quantities increase the rapidity of his growth. Dr. Shinkishi Hatai, professor of neurology in the University of Chicago, has discovered a substance which, he has demonstrated, has that effect. His experiments have been on white rats. By feeding them with the new substance he found that they grew sixty per cent faster than ordinarily. The effect will be the same, it is asserted, on human beings. Dr. Hatai describes lecithin as an organic, phosphorous-containing body found in eggs, brain matter, and the white corpuscles of the blood. It is said that the use of the new substance does not interfere at all with the health.

BUTTERMILK AND APPENDICITIS.

In these days when many people are losing, through surgical operation, their vermiform appendix, it is quite important to know how to avoid the malady that causes so much pain and necessitates such a serious operation. It is said that the

use of brown bread instead of white reduces the liability to appendicitis, and the attempt has been made to prove that in nations and districts where high grade white flour has driven out the coarser product the disease has rapidly increased. Another remedy has been proposed by Dr. J. B. Deaver, as quoted by *Science Siftings*. It is the liberal use of buttermilk as a beverage. The journal adds that doctors never invented anything so nourishing and grateful to patients suffering from any abdominal disease accompanied by fever as buttermilk.

MUCH SLEEP—LONG LIFE.

If a person would sleep most of his time, Professor Tesla thinks, he might live to be two hundred years old. The length of their sleep is given as the cause why negroes live so long. It is very doubtful, however, whether any person in normal health could sleep more than half the time if he would, and it is equally doubtful whether any one would if he could.

THE SCOTTISH CONFERENCE.

A PRIESTHOOD meeting was held on Saturday, November 7, 1903, in Glasgow at which President Francis M. Lyman was in attendance and imparted some very choice instructions in regard to mission life. The Elders gave in their reports for the past six months, and these showed a marked increase over our last report, there being 495 street meetings, and an average of 1042 tracts, 20 books and 30 Gospel conversations per Elder per month.

The conference commenced on the following day at 10:30 a.m., 2 and 6 p.m., President James H. McDonald presiding. After singing and prayer the sacrament was administered by Elders Coleman and Taylor. Elder Dahle spoke of obedience to the commandments of the Lord. Elder Cooper bore a strong testimony to the truth of the Gospel and encouraged us to bear each others' burdens. Elder Stirling declared that the blessings of heaven were predicated upon obedience to the laws of God. Elder Smith said that "Mormonism" was commented on more or less throughout the whole world, but very few knew its real meaning.

President Lyman instructed the Saints to attend especially the morning service of conference, as it is for the transaction of business pertaining to the Church. Under the existing conditions it is difficult to convince the world of the divine mission of Joseph Smith, but some time the Scottish people will awaken and realize that the servants of the Lord have been in their midst. The Latter-day Saints have learned to love liberty and freedom by the things they have suffered. Pay your tithes and offerings that your joy in the Gospel may be complete. One half of all tithing received should be sent to the Liverpool office for the purpose of helping pay the fare of the missionaries to their homes after faithful service.

At the afternoon session Elder Russell declared that inasmuch as there is but one God and one Savior, there can be but one true Gospel. Brother Orr related his conversion and many instances where the power of God was demonstrated in his behalf. Elder Williamson spoke of the progress of the Church and the extension of the settlements of the Saints.

President Lyman referred to the different spirits existing in the religious world, and each spirit is satisfactory to its possessor. He knew that the Spirit possessed by the Latter-day Saints is of the Lord. He had proved the Gospel to be true by doing the will of the Father, and this knowledge was within the reach of every one who would do as he had done.

After the opening of the evening meeting Elder Holt referred to the words of the poet, "Truth crushed to earth shall rise again," and showed how the truth had been crushed by the apostasy, and is now rising through the restoration of the Gospel. Elder Eccles said that Apostles and Prophets were necessary in the Church of Christ. President McDonald spoke of the scientific discoveries in the ruins of ancient America to substantiate the divinity of the Book of Mormon, and read the testimony of the three witnesses.

President Lyman followed the subject referred to by the previous speaker, and proved by the archaeological discoveries that the western continent was once inhabited by an enlightened race of people. Our Savior visited and established His Church among them, as He said to the Jews, "Other sheep I have, which are not of this fold: them also must I bring, and they shall hear my voice." There are many translations of the Bible, and no two agree; but it is not so with the Book of Mormon, as the only translation was by the power of God. He spoke of the eternal existence of the marriage covenant, and the temples of the Lord being erected for the performance of these and other sacred ordinances. During the services a quartet consisting of Brothers Cook, Newbegging, McLean and Elder Purdie rendered, "Where winds are raging," and "Holy Night," in a very pleasing manner.

At a council meeting held on Monday the Elders were assigned by President McDonald to their respective districts as follows: Thomas Taylor and John McPhie, Dundee; John H. Russell and John Cooper, Edinburgh; James E. Williamson and John R. Archibald, Kirkcaldy; George A. S. Smith and Fred G. Baker, Kelsyth; Stewart Eccles and George W. Webster, Airdrie; John W. Cameron, Ayrshire; William Purdie, Bridgeton; George A. Holt, Norman E. Dahle, Alex. S. Coleman, and Clarence L. Gardiner, Glasgow; James D. Stirling at large in the Scottish conference.

GEORGE A. HOLT, Clerk of Conference.

AN INCIDENT IN TRACT DISTRIBUTION.

THE following letters which passed between a newly baptized member and one of his relatives are, perhaps, typical of a person's experience when it becomes known that he has joined the Church of Jesus Christ of Latter-day Saints:

Poona, India, 7th October, 1903.

My dear H—

Your postcard and the packet of tracts to hand. In expressing my thanks for your good intentions, it behooves me to mention my great sorrow as a member of Christ's Church at the step you and O— have taken. I do not desire to suggest anything in the way of a reproach, but only to hope that you have fully considered and studied the course you have adopted. No doubt you have, ere this, been fully cognisant of how hurtful this would make

the several members of the family feel, and so I need not express our actual sentiments, but yet cannot help offering you our united sympathy. Whatever your motives may have been, yet I am inclined to believe they have been delusive. Perhaps you have been inveigled into the alteration of your belief by the snares and flowery preaching of a man who possibly depicted promising expectations. Do not take me for the critic, but be assured these are the ideas of one who has your interests at heart. You have notions of our probable conversion, but I may ask you to dissuade yourself and abandon such notions. . . . I cannot believe you have given way to the teachings or preachings of a man who has built his ideas on heaven alone knows what. However, you have gone and done it, and I do not suppose you will under any circumstances be persuaded to retract. One favor I would ask of you, and that is not to please waste your tracts on me, as I have no desire of reading them, and even should I do so, I do not expect they would have the desired effect. You might, therefore, circulate them among people who would appreciate them rather than have them wasted on me. I have no desire to alter the faith I have once been baptized in, and which I have accepted as my religion. I do not profess to be a good or devout follower of my religion, but yet to alter it is not probable.

Well, I trust you will not take displeasure at what I have in duty bound had to express, but on the contrary I trust you will give it your due consideration.

Karachi, 12th October, 1903.

My dear P—

I was glad to hear from you and can assure you that I was not hurt at anything you thought right to say, except perhaps at one thing, and that is your remark to the effect that you did not intend to read the tracts. Not having read the tracts, do you not think that your sympathy for myself and O— is rather premature? Do you not think that the sorrow you say the family feel is based on a want of knowledge? Until the tracts are studied how can you say that our conversion is not a matter for congratulation? Even as a member of Christ's Church which you say you are, you are admonished to "Prove all thing; hold fast to that which is good" and you are distinctly warned that "He that condemneth a thing without hearing is not wise." I therefore implore you in your own interests to reconsider your decision not to read the tracts.

If you think us to blame merely for leaving the Church of our immediate forefathers, a little consideration will convince you that such a position is untenable. Holding that position, you virtually condemn Abraham for separating himself from his father's house and kin; you condemn the Israelites for following Moses out of Egypt; you disapprove of Christ's command to take the Gospel to all nations: you condemn all missionary labor; and above all, you approve of the Jews putting Christ to death as an innovator. Besides you cannot say that our ancestors would not have rejoiced to hear the Truth as it has been restored to us in these latter days preparatory to Christ's second advent, as contemplated by the Scriptures.

You are wrong in supposing that we will not "under any circumstances be

persuaded to retract." I promise you, if you will take the Bible as the sole arbiter, that no sooner you prove that a single doctrine or belief held by the Church of Jesus Christ of Latter-day Saints is unscriptural, than I will relinquish my membership of that Church. On the other hand, I can point out many errors in the doctrines of any of the other churches of so-called Christendom, to any unbiased and unprejudiced enquirer. And I can assure you that an impartial study of the Bible in the light of revelation, as is contained in the tracts that I sent, will surely lead to the conviction that there is only one Church of Christ, and that is the Church which has been so named by revelation—The Church of Jesus Christ of Latter-day Saints. The others are really what they, themselves, unconsciously perhaps, profess to be—mere national or personal churches—man-made, such as Church of Rome, Church of England, Wesleyan Church, etc.

You are also wrong in imagining that we have been inveigled by promising expectations. Our expectations in this life are only what the Savior Himself promised to His disciples—the hatred, the sneer, the contempt of the world; the estrangement, misunderstanding and sympathy of friends and relations; and perhaps the persecution of devil-inspired men. Nothing very attractive if our horizon bounded only this life.

With regard to your belief that my hopes are delusive, I who have studied both sides of the question should know when I was under a delusion, before or after I joined this Church. You who have admittedly studied but one side cannot know with certainty that you are not now under a delusion—that you are not included in that apostasy which started even in the days of Christ's Apostles, as is evident from the Bible.

However, as you have already prejudged the whole matter, I need not say anything more. I trust you will reconsider your decision about the tracts, but if you still adhere to it, will you mind returning them?

In conclusion, I must ask you not to take offence at anything I have said, as I have tried to confine myself to points regarding which it seemed to me you were laboring under a misapprehension.

STATISTICS ON SUICIDES.

MURDER, whether of self or of others is probably the worst crime in the category. Suicide is a peculiar crime, for the natural instinct of man and beast is to preserve self and avoid pain and especially death. The worst legal punishment is the taking of life, and yet we find thousands of human beings slaying themselves of their own free will. True, this is sometimes done after the commission of some foul deed to avoid the retribution of the law, but in many cases there seems to be no external cause for it. It is doubtless true that many suicides were not in their right minds when they determined on the awful act and carried it out.

The *Medical Record* of New York, in a recent article gives some interesting statistics covering the years from 1897 to 1901. They were collected by Professor Bailey, of Yale University. The following is part of the article:

"Ten thousand cases were dealt with by Professor Bailey. He finds out of

this number that 7,781 males and 2,219 females put an end to their existence, giving a ratio of suicides of males to that of females of three and one-half to one. His statistics show that the period in which *felo de se* is most frequently committed is between the ages of thirty and forty years, closely followed by the period between twenty and thirty years. Almost two-thirds of the suicides occurred between the ages of twenty and fifty, while the number of married suicides exceeds that of those who are single. The relative proportions, according to the findings of Professor Bailey, are as follows:

					Males.		Females.		Total.
Single...	...	...	...	...	3,129	...	926	...	4,054.
Married	...	...	...	...	3,817	...	990	...	4,807.
Widowed	...	...	...	...	496	...	183	...	679.
Divorced	...	...	...	...	137	...	52	...	198.
Unknown	...	...	...	...	202	...	68	...	262.
Total	...	...	...	...	7,781	...	2,219	...	10,000.

"Married men are more prone to take their lives than married women, but more single, widowed, and divorced women commit suicide than men in like conditions. Shooting is the favorite mode of suicide, and poisoning is a close second. Despondency is the chief cause of suicide, and business losses are more potent factors in driving individuals to the commission of the rash deed than ill health, insanity, disappointment in love, or strong drink. Suicide on account of alcoholism is seventeen times as common among the males as the females, while from business losses the proportion is thirteen to one. Monday is the favorite day for committing suicide, and next comes Sunday. Saturday is the day on which the fewest suicides take place.

"Professor Bailey explains these thus: 'For those who have endured throughout the week there is pay-day at hand, followed by a day of rest. Among the males Monday is pre-eminently a day for suicide. Females prefer Sunday to Monday. Religious excitement may have something to do with this, but nearly a third of the domestic troubles leading to suicide come on Sunday. Of 10,000 cases, 3,687 occurred in the twelve hours before noon, and 5,848 in the remaining twelve hours. Beginning with midnight there is a continuous increase until 6 p.m. The three hours from 6 to 9 p.m. show a falling-off, while from 9 o'clock till midnight is the period of greatest frequency.'"

CURRENT EVENTS.

REPUBLIC OF PANAMA RECOGNIZED.

REVOLUTIONS in Central and South America and the West Indies are of so common occurrence as to cause no surprise, and are not regarded as particularly important. They are usually led by political partisans ambitious for power. The revolt of Panama from Colombia, however, is of a different character, and has its influence on the whole civilized world, because it makes it strongly probable that the Isthmian canal will be immediately constructed. The revolutionists appointed a temporary government and dispatched word to the United States for recognition last week. The State Department immediately replied by requesting Vice Consul Ehrman at Panama to recognize the new government as soon as he was satisfied that it was established, being republican in form and not in opposition to its own people. Colombia was also informed through the United States minister at Bogota that his government had recognized the Republic of Panama. The ground on which the United States recognizes the new Central American government and is dis-

patching warships to the scene of trouble is the right granted by treaty to preserve free transit across the Isthmus. The diplomatic agent of the Republic of Panama at Washington has opened negotiations for the building of the canal. The terms are practically the same as those rejected by the Colombian senate except that the United States will have more control over the strip of land through which the canal runs than Columbia would have granted.

A MISSIONARY CALL.

BY ELDER GEORGE H. THOMAS OF THE BIRMINGHAM CONFERENCE.

[This incident from western life, set to verse, will be well understood by the Elders. "Box B" is a familiar term in Zion].

To honest John, as he was known,
A feeling very strange
Came over him while hunting
For his cattle on the range.
What could it be? He looked around,
But nothing saw he there
Except some lazy cattle,
And here and there a hare.

He heard the sound of voices
As in a sweet refrain.
The words fell softly on his ear,
"When shall we meet again?"
"What can it mean?" the farmer said,
"I'll hunt no more to-day,"
But home to wife and children,
Went galloping away.

On he sped with beating heart,
As thoughts of dire distress
Went rushing past his mental view,
Too horrid to express.
On, on, they went, the gallant pair,
To learn what awful fate
Had befallen wife and little ones.
Would they meet him at the gate?

His faithful steed went leaping on
O'er fields, and down the road.
The people smiled; which lifted
From his heart a mighty load.
"Congratulations to you, John,"
Said genial Bishop Brown,
"God bless your wife and children,
We shall miss you when you're gone."

"At last, dear John, I'm glad you've come;"
A teardrop in her eye.
"What is it, Bessie dear," he said;
"What is it makes you cry?"
Ah! What is that on yonder shelf,
A letter come for me?"
She threw her arms about his neck,
"Yes, a letter from Box B."

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EDITED, PRINTED AND PUBLISHED BY FRANCIS M. LYMAN, 42 ISLINGTON,
LIVERPOOL:

FOR SALE IN ALL THE CONFERENCES OF THE CHURCH OF JESUS CHRIST
OF LATTER-DAY SAINTS IN GREAT BRITAIN.